

# Daylight

Origins Science for Catholics

[www.daylightorigins.com](http://www.daylightorigins.com)



No 47

August 2013

One of the most popular and recognisable mammals is the **Giant Panda**, (*Ailuropoda melanoleuca*), a bear-like creature native to the bamboo forests of southwest China. It has only been known in the West for less than a century. The smaller **Red Panda** (*Ailurus refulgens*) had earlier been found in North India, and described by Baron Cuvier as 'raccoon-like'. The two species have many similarities in anatomical structure, behaviour and chromosome number. A striking similarity is that both pandas have a so-called 'thumb' that is used to strip leaves from the bamboo on which they feed. However, this is in fact not a digit but an enlarged sesamoid bone of the radius. But the pandas have created a puzzle for classification.

[continued on back cover].

[photo © Olga Khoroshunova - Fotolia.com]



### *Patrons*

The Immaculate Conception  
St Thomas Aquinas  
St Oliver Plunkett

St Michael  
St Bonaventure

### *Honorary Member*

Professor Maciej Giertych, BA, MA (Oxon), PhD, DSc

### AIMS

To inform Catholics and others of the scientific evidence supporting Special Creation as opposed to Evolution, and to show that the true discoveries of Science are in conformity with Catholic doctrines on Origins.

### ACTIVITIES

*Daylight Origins Society* is a non-profit educational organisation funded by subscriptions, donations and sales of publications.

- ✓ Publishes the periodical *Daylight* for subscribers in 20 countries.
- ✓ Operates a website at [www.daylightorigins.com](http://www.daylightorigins.com)
- ✓ Publishes and distributes pamphlets on Origins issues.
- ✓ Provides mail-order service for literature and audio-visual material.
- ✓ Promotes links with other Catholic Origins groups worldwide

### New Subscription Rates (three issues of *Daylight*)

UK: £10    Ireland & Europe: 15 euros    **Outside Europe: £12 (US \$20)**

Editor & Secretary: Anthony Nevard  
D.O.S, 19 Francis Avenue, St. Albans, AL3 6BL, England.  
Cheques (in British Sterling only) to Daylight Origins Society  
Cash acceptable in £ Sterling, Euros or US\$.

Website orders: Payment facilities on line e.g. via *PayPal* or credit card

## CONTENTS

Why I no longer believe in evolution	<i>Elizabeth Thornton</i>	3
Is it unreasonable and unscientific for Catholics to believe in the Scriptures?	<i>Dr John Donnelly</i>	9
The value and authenticity of medieval documents	<i>James Lynch</i>	14
“A Catholic Assessment of Evolution Theory” by John Wynne		
Book review	<i>Paul Spaine</i>	18
Catholic Churchmen in Science (extracts)	<i>Prof. James J. Walsh</i>	
The Supposed Opposition of Science and Religion		22
Father Armand David – Missionary Priest and Zoologist	<i>Anthony Nevard</i>	29
A Day in London	<i>Francis McLoughlin</i>	30
The Daylight Origins Society Summer tour in Ireland	<i>Paul Spaine</i>	32
Website Update	<i>Paul Spaine</i>	35
Convergent Evolution? Panda Puzzles.		back cover

---

## EDITORIAL

It is an honour and privilege to be invited to attend any wedding ceremony, but it rare indeed for the event to be centred on a High Nuptial Mass in the Traditional Rite. On this beautiful and moving occasion recently, I reflected on how Holy Mother Church invokes the aid of our loving Creator through the use of Scriptural sources, going back to the origins of Mankind:

*“Our help is in the name of the Lord ... **Who hath made heaven and earth.**”*<sup>1</sup>

Marriage is not a mere human social arrangement but is divinely ordained: *“Look, O Lord, we beseech Thee, upon these thy servants, and graciously assist **Thine own institutions, whereby Thou hast ordained the propagation of mankind, that they who are joined together by Thy authority may be preserved by Thy help.**”* [Final prayer of the Marriage Service].

Marriage is a Sacrament, and a figure of the sacred union of Christ and His Church [Epistle – St Paul to the Ephesians, 5: 22-33].

The Gospel [Matt: 19: 3-6] is the text in which Our Lord’s explicitly quotes Genesis 1:24 in answer to the Pharisees’ question on divorce:

---

<sup>1</sup> For economy of space, only the English translation is given here, taken from the St Andrew Daily Missal; bold type added for emphasis. Ed.

**“Have ye not read, that He who made man from the beginning, made them male and female? And he said: For this cause shall a man leave father and mother and shall cleave to his wife, and they two shall be in one flesh.”**

In the special prayers after the Pater Noster, we are again reminded:

**“... graciously further this Thine institution, which thou hast ordained for the increase of mankind; so that what is joined together by Thine authority may be kept by Thy help.”** [First Prayer].

This is followed in the Second Prayer for the bride by this précis of Genesis 1 & 2: **“O God, who by Thy mighty power didst make all things out of nothing; who having set in order the elements of the universe and made man to God’s image, didst appoint woman to be his inseparable helpmate, in such wise that the woman’s body took its beginning out of the flesh of man, thereby teaching that what Thou hadst been pleased to institute from one principle might never lawfully be put asunder [...] O God, by whom woman is joined to man, and that union which Thou didst ordain from the beginning is endowed with a blessing which alone was not taken away either by the punishment for original sin or by the sentence of the flood.”**

We can therefore see the essential connection the Church has made since apostolic times between the true meaning of marriage and Christian doctrines – God as the Creator and Maker of all things; man made in His image; woman made as his helper, from the flesh of man; marriage is between one man and one woman; the marriage blessing was not lost by the Fall or by the Flood. All of these truths derive from Christ Himself, Who expected the Pharisees to have read and believed the first chapters of Genesis. What could be more important and relevant than promoting these issues of Origins in preserving the true meaning of marriage, currently under unprecedented attack by those who deny Creation, Original Sin and the Flood?

In this issue, we have new articles by teacher John Donnelly on the validity of the Scriptures (whose writers were inspired by God) and by historian James Lynch on the value of medieval historical documents, as well as reports on some recent events in England and Ireland. Paul Spaine reviews a new book by John Wynne that extensively reviews the evidence and arguments of philosophy, science, history and theology in support of traditional Thomistic teachings on Origins. Extracts from James Walsh’s 1906 book provide a strong counter to the accusation that the Catholic Church is opposed to science, and Elizabeth Thornton’s article (from Daylight #3) recounts how her medical studies of man’s nature led her to reject the evolutionary story.

## Why I no longer believe in evolution

Elizabeth M. Thornton

A chance meeting with an embryologist raised my first doubts about evolution. No-one in his discipline, he assured me, now believed in the “ontology recapitulates phylogeny” theory. That an embryo retraces its evolutionary history in the womb had seemed to me the most significant evidence of the truth of evolution, an attitude I later realised rested on a credulous belief in the infallibility of scientists and a naive respect for the printed word. (I later learnt that Ernst Haeckel, Professor of Zoology at Jena, who originated the theory, not only altered his illustrations of embryos to support his case, but actually printed the same plate of an embryo three times, labelling one human, the second a dog and the third a rabbit, “to show their similarity”, a misdeed for which he was arraigned before the university authorities, though succeeding in retaining his chair. Yet I have seen very similar illustrations in quite recent text-books.)<sup>1</sup>

The vestigial organ theory has met with a similar fate. Tonsils, adenoids and appendices, now known to be part of the body’s immune defences, were considered to be vestiges at least up to the 1950’s. When evolutionary fervour was at its height around the turn of the century, other structures such as uvulas were considered vestigial and removed wholesale. Arbuthnot Lane, an influential surgeon and ardent evolutionist, convinced the large intestine was a vestigial organ, removed colons in their hundreds.<sup>2</sup> What with the vestigial

---

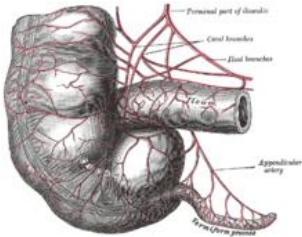
<sup>1</sup> For more details and illustrations on this topic, see *Haeckel’s embryo drawings are lies*, by John Donnelly, Daylight No. 41, May 2011, pp. 3-10.

**Note:** All graphics and notes added by Editor in this reprinted version.

<sup>2</sup> “In 1904, Lane met the Russian Nobel prize winning bacteriologist [Elie Metchnikoff](#) who fatally influenced his thoughts. Believing that [Darwin](#)’s theories on natural selection were right, Lane noticed that the skeletons of manual workers had undergone changes in their lifetime. This led him to believe that natural selection was happening much faster than Darwin suggested. Metchnikoff unfortunately had become convinced that humans were changing much faster as well and that several of our body structures were now obsolete and through evolutionary process going to disappear. He suggested that the colon was one such structure, that it was going to shrink like the [appendix](#) and dreamed of a day when we could have an operation to remove it entirely.”

From ‘Wikipedia’ : [http://en.wikipedia.org/wiki/File:Sir\\_William\\_Arbuthnot-Lane.jpg](http://en.wikipedia.org/wiki/File:Sir_William_Arbuthnot-Lane.jpg)

organs and the alleged disorders due to man's adoption of the erect posture, this era of surgical history has been described as, "a riot of operating by and on neurotics either to divide bands, to remove colons or to fix organs that would have delighted a Voltaire."<sup>3</sup>



Human colon and appendix

Further disillusion resulted from my researches in medical history. I learnt of the primitive state of medicine and science in Darwin's day and in particular that the Aristotelian doctrine of spontaneous generation was still extant in the decade of the *Origin of Species* and long after - not, admittedly, in its crude form as expressed in the recipe of the famous seventeenth-century physician, Van Helmont, for the generation of mice from old bran and a dirty shirt, but on the microscopic level, where it was still a fiercely-debated issue between Pasteur and his followers, and the Darwinians, to whom it gave the advantage of pre-empting awkward questions on life's origins. In the face of all the evidence, the Darwinians steadfastly clung to the doctrine of spontaneous generation with a tenacity that showed it was clearly a vital element of their case. Hence their attacks on Pasteur, equalling in acrimony the present day onslaughts on the creationists by the evolutionary establishment.

The origin of life presented no difficulty for those early evolutionists — spontaneous generation accounted for the organisms from which the higher life forms evolved. Now it has proved to be the rock on which the evolutionary theory is foundering. "The origins of life appear to be almost a miracle," admitted Francis Crick recently, "so many are the conditions which would have to be satisfied to get it going."<sup>4</sup> When Mendel's work was rediscovered at the turn of the century and the genes and chromosomes identified in the following decades, the evolutionary theory was salvaged by the random mutations hypothesis. It is this theory that is currently causing the most headaches in the evolutionary establishment today. For a random mutation to occur there would

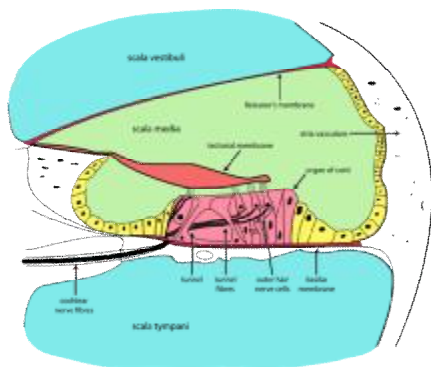
<sup>3</sup> In the late 19<sup>th</sup> century, so-called 'vestigial organs' in man included tonsils, the thymus, pineal and thyroid glands, the coccyx and appendix, but these have since been found to have useful functions (even if not all are essential for survival). The implication of *losing* a once-useful organ implies that it was previously evolved when it was needed – it does not explain its origin.

<sup>4</sup> Crick, F., *Life Itself: Its Origin and Nature* (1981) [Ed.]

have had to be a gene in existence in the first place. How did this complex structure itself come into being? The classic chicken-and-egg situation presented by the genetic code still defies resolution. Proteins are formed according to the instructions coded in DNA. But DNA itself cannot form without proteins. Which, therefore, came first? And how did the DNA know how to code for a protein? So formidable is this obstacle that scientists like Crick and Orgel, Wickramasinghe and Hoyle <sup>5</sup> have abandoned the problem altogether and propose that life arrived from outer space.

The evolutionary theory proposes that life evolved from simple to complex life forms. It is rapidly becoming obvious that there are no simple life forms. The construction of the cell wall of the lowly bacterium involves at least a dozen enzymes. Whole books have been written about the tiny pollen grain whose construction is still more complex. The explosion of research in recent decades has, in fact, revealed more and more evidence of all biological life being characterised by complexity, organisation and regulatory mechanisms. As expressed by Professor Iverson of Norway, there is, “a continuous exchange of material and information at molecular, cellular and organ levels.” Referring to regulatory feedback mechanisms, the professor describes, “a multitude of such regulatory feedback principles at the molecular level in the living cell.”<sup>6</sup>

Once doubt sets in about evolution, objections to the theory crowd in thick and fast. Here are just a few in my progression away from its now-perceived simplistic and naive propositions:



### Cochlea of inner ear – cross-section

Evolutionary scientists cursorily dismiss the evidence for purposeful design in the universe as being only apparent. The eye is the usual organ cited in the argument from design, but my favourite is the ear. The mammalian inner ear, with the snail-shaped cochlea resolving acoustic signals into their individual frequency components and into the neural auditory code by means of thousands of hair-cells generating electrical potentials, is

<sup>5</sup> Hoyle, F & Wickramasinghe, C., *Evolution from Space* (1982) [Ed.]

<sup>6</sup> References not found, but see works by M. Behe, e.g. *Darwin's Black Box* – Ed.

something that scientists working on cochlear implants for the deaf have been unable to replicate. After years of research they are only able to come up with a crude approximation of the real thing.

Survey of any bodily system, with its mutually-dependent structure and function, negates the postulated evolutionary timescale of millions of years. The vertebrate circulatory system is an example. Without its intricate system of vessels, valves and a central pump, the heart, to drive the blood around, and without the nodes in the heart generating the electrical impulses that cause it to beat, the blood would simply stagnate in the lower extremities. The complete system would therefore have to be 'in situ' from the very beginning for the creature to survive. Similarly, the mechanism by means of which the blood flows freely within the vessels yet outside the body clots to seal a wound, is the result of complicated, finely-balanced' biochemical interactions. Without this mechanism the smallest cut would result in fatal haemorrhage.<sup>7</sup>

While we are on the circulation, could any blind random process be capable of the purposeful pre-planning for future events that we consistently encounter in nature? The fundamental changes that take place in the foetal circulation after birth, when the child is no longer dependent on the maternal circulation for its oxygen but begins to breathe through its own lungs, is one example. The pulmonary arteries, previously closed and functionless, open up while the *ductus arteriosus*, a foetal vessel connecting the left pulmonary artery and the descending aorta, closes. The *foramen ovale*, an opening between the two sides of the heart, closes so that they are now separated. A completely different circulation geared to lung breathing is established. How could such pre-planned purposeful events be explained by random mutations, even over millions of years?

Darwin and his generation knew nothing of growth hormone and the somatomedins. They evidently believed that plants and animals, like Topsy, "just grewed"<sup>8</sup>. To me, the most significant aspect of the fossil record is that the characteristic shape, symmetry and uniformity within species of even the

---

<sup>7</sup> For more details, as an example of 'irreducible complexity', see Behe, M. J., *Darwin's Black Box* (1996), Simon & Schuster, pp. 77-97. [Ed.]

<sup>8</sup> A (rather dated) reference to a character in *Uncle Tom's Cabin*, by Harriet Beecher Stowe (1852). Topsy was a ragamuffin young slave girl. When asked if she knows who made her, she professes ignorance of both God and a mother, saying "I s'pect I grewed. Don't think nobody never made me." [Ed.]



most ancient specimens shows that growth hormone must have been present from the very beginning. So our simple primitive “ancestors” were not so simple after all. (In fact, growth hormone has recently been discovered even in unicellular organisms and is known to be present in every species.)

The objections outlined above are only some of my personal difficulties with the evolutionary theory. Others will have many more. Why do not evolutionists face up to the very real problems with their theory? I suspect it is because of the legacy inherited from Darwin. His simplistic evolutionary scheme, heavily dependent on spontaneous generation, was handed down to them as established fact. I have been amazed by the imprecision of the data accepted by evolutionists – the wide-ranging deductions made from a fragment of bone or a single tooth for instance, or the assumption that fossil bones belonged to a fire-making creature if a handful of ashes is found in the same cave. I have also been struck by the looseness of the terminology they employ. They write papers on “The evolution of the kidney”, or some such structure or organ, when in fact they are only describing its comparative anatomy. They speak constantly of “biological systems” without realising that the very existence of such systems negates the random mutation theory. They postulate sequences of accidental events to account for the complexity of the universe while in practice endowing this sequence with a persona and with intelligent thought-processes in such phrases as “Evolution has provided for...” or “Evolution has ordained...”

Evolutionists speak of “evolution in action” when, in fact, they are only describing the limited effect of natural selection on the numbers of a species — industrial melanism in moths is one example. This year’s [1991] Croonian <sup>9</sup> lecturer at the Royal Society perpetrated the same fallacy when describing the changed landscape around an industrial plant which had polluted the soil with copper. The hardier plants which were resistant to the copper survived while the less resistant plants died, resulting in the transformation of the landscape which Professor Bradshaw described as “evolution in action”. However, the professor must be counted on the side of the angels, as the burden of his talk, which was entitled “Limits to Evolution,” <sup>10</sup> was that most plants and animals

---

<sup>9</sup> William Croone became one of the original Fellows of the Royal Society in May 1663, and also one of the Fellows of the College of Physicians in July 1675. Annual lectures at his bequest began in 1738 and 1749 respectively.

<sup>10</sup> Anthony Bradshaw, *Genostasis and the limits to evolution?* and also one of the Fellows of the College of Physicians in July 1675.

do not adapt, but simply die out. There are, he pointed out, many more extinct species than there are currently alive.

[Note : presumably this last statement is based on the assumption of millions of undiscovered 'intermediate species' being required by evolution - Ed.]

Any such tentative moves away from the evolutionary theory, however, will probably evoke fierce resistance from the evolutionary 'Mafia' to whom the theory has evidently become a pseudo-religion - as witnessed by the *Nature* editorial which accused the Natural History Museum of "heresy" on account of a brochure which had used the phrase : "if the evolutionary theory is true..." It is encouraging that the editorial received a resounding rebuttal from 22 biologists at the Museum. "How is it that a journal such as yours," they asked, "that is devoted to science and its practice, can advocate that theory be presented as fact?" How indeed, one might echo.

---oooOooo---

Miss Elizabeth Thornton was one of the founding Committee members of CESHE:UK in 1987, and continued to give her support to our movement. She is a lay Fellow of the Royal Society of Medicine and a member of the History of Medicine Section. Previously employed as research assistant and departmental librarian at a major London teaching hospital, she has written several learned books, including "Hypnotism, Hysteria and Epilepsy: An Historical Synthesis." (1976) and "The Freudian Fallacy - Freud and Cocaine" (1983).

---

### **Past Issues of Daylight**

An Index is available listing the contents of each issue of Daylight from 1 – 39 (1991 -2006) – free on request. All issues are available but some will be photocopies. This may affect the quality of the cover designs on recent issues, but all the text should be satisfactory.

Numbers 1-32 @ 50p each; 33-46 @ £1 each. Please add 30% for postage.

Special offer (UK only) – any ten copies from 1-32 @ £5 post free.

Any five copies from 33-39 @ £5 post free.

Order from Daylight Origins Society,

19 Francis Avenue, St Albans AL3 6BL, England

Payment in £ cash, Euros or US dollars. Cheques in £ Sterling only.

Order and pay online at [www.daylightorigins.com](http://www.daylightorigins.com)

## **Is it unreasonable and unscientific for Catholics to believe in the Scriptures?**

John Donnelly

Perhaps you have heard the origins debate as being about “human reason” on the one hand, and “the Bible” on the other. Many evolutionists like to frame the debate this way. It creates a “heads I win: tails you lose” type of situation. By contrasting the Bible with “reason”, they are implying that the Scripture is unreasonable. They may use some other terminology. Whether termed as “Rationality vs. faith” or “science vs. religion,” the implication of framing the debate this way is that Scripture is anti-reason, anti-science, and anti-rational.

But nothing could be further from the truth! The Bible ( Holy Scripture ) as handed down in revelation by God to the Apostles and then to the Church is very pro-reason, pro-science, pro-rational. In fact, the biblical God is the basis for these things.<sup>1</sup> God made our minds and He wants us to use them to think. We are supposed to think in a way that is consistent with the character of God Who designed our minds in the first place – that’s what rationality is all about .

### **Determining the debate**



And so it is really a shame that many Christians also frame the debate this way. I have seen “reason” contrasted differently with “God’s Word”, even coming from within Christian literature. Perhaps by “reason” they mean “secular philosophy.” (If so, then that is what they should say!)

But secular philosophy is not Godly nor biblical, whereas human reason comes from God. The Scripture tells us to reason (Isaiah 1:18) and gives us examples of it (Acts 17:2, 18:4). Perhaps by “human reason,” they mean “secular reasoning.” But this is very misleading.

---

<sup>1</sup> To understand this point better, read: *The Ultimate Proof of Creation* by Dr Jason Lisle , New Leaf Publishing Group/Master Books , 2009

Not all humans are secularists! Are not Christians also human? Even Jesus is human (and God as well), so there is nothing wrong with that. By allowing the debate to be framed in such a way, such Christians (particularly Catholics), have inadvertently accepted the standards of the secularist. And what happens when we allow the critics to determine the limits of the debate in such a way? The answer is: we lose the debate. Catholics must never put on the suit of the secularist, humanist, atheist naturalist. Why? Because that is ‘game over’ straightaway. We must never give up the Scripture to prove the Scripture. They certainly are not going to give up their world view in an attempt to be neutral. We all have biases and therefore presuppositions which are our starting points. To give those up would be an admission of defeat at the outset.

### **Do not answer the fool according to his folly**

A debate is supposed to show that one position is more rational than another. So if you allow your opponent to define his position as the “rational” or “scientific” position in stark contrast to yours, then you have pretty well lost at the outset. The Scripture tells us that we are not supposed to engage in a debate using the critic’s foolish standard (Proverbs 26:4): “do not answer the fool according to his folly or you will end up like him”. Do not allow the secularist to define his position as “human reason” and yours as “faith” or some equivalent term. The fact of the matter is that both creationists and evolutionists have a type of faith, and both use some degree of reasoning.

What then is the difference? The difference is our ‘lens’ (our starting point) – the standard upon which we build our reasoning. The Catholic Christian should take the Word of God as handed down faithfully as revealed to the Apostles in the apostolic tradition of the Church as his or her ultimate standard. We are supposed to reason from the truths given to us in the Scriptures. God’s Word is like a solid rock; and reasoning that rests upon that rock will stand. What is the alternative structure on which non-Christians attempt to build their thinking? There is none. God Himself through God’s Word is the only ultimate standard by which can truly know anything about anything. Yes, we can learn new truths about things outside of God and the Bible – mathematical truths, facts about penguins or quasars. But the only reason we can know these things is because our mind and our senses have been



designed by God to interact with the universe in a way that is truthful. If our mind and senses were just the result of chance mutations that conveyed some survival value, there would be no reason to think we could ever know the truth about anything! How could we trust an evolutionary world view if it's just random chance processes, blind pitiless indifference towards everything and everyone. After all, you just might turn into a pumpkin - at anytime, anywhere. So watch out!

So when people reason from an ultimate standard that is not God's, they are really simply basing their thinking on an arbitrary opinion based on a personal whim. But there is no reason to trust an arbitrary opinion. God refers to such people as being like a "fool" who builds his house on the sand (Matthew 7:24-27). Since the house does not have a true and proper foundation, it is destroyed by the first storm that comes along. Similarly, those who reason from a secular opinion rather than God's will find their philosophy is easily destroyed by rational analysis.

Next time an atheist or secularist or evolutionist starts to say words like "unreasonable", "irrational", "unscientific" etc, throw it right back at him with the attempt to show that he / she couldn't reason about anything if there were not laws of logic which were designed by God in the first place. God is the only ultimate ground on which to base reality, reason, meaning, logic etc, since these are immaterial and cannot originate in matter.

The Bible takes God's existence as a given. It never attempts to prove the existence of God, and this for a very good reason. When we logically prove a particular thing, we show that it must be true because it follows logically from something authoritative. But there is nothing more authoritative than God and His Word as interpreted faithfully by the Church<sup>2</sup> God knows absolutely everything. So it makes sense to found our worldview on what God has written. Most people believe that it is unscientific to start from there. But in reality, nothing could be further from the truth. A belief in God is actually basic and fundamental for logical thought and scientific inquiry. Think about it: why is logical reasoning possible? There are laws of logic that we use when we reason/think. For example, there is the law of non-contradiction, which states that you can't have "A" and "not-A" simultaneously and in the same

---

<sup>2</sup> Cf. *Evolution? Traditional Catholicism Says No!* Anthony Nevard - Daylight No.46, April 2013, p.3

relationship. We all “know” that this is true. But why is it true, and how do we know it?

### **Written in our hearts**

The Bible itself makes sense of this: God is self-consistent. He is non-contradictory, and so this law follows from God’s own nature. And God has made us in His image; so we instinctively know this law. It has been inserted deeply into us. Logical reasoning is possible because God is also logical and has made us in His image. (Of course, because of sin in humanity we sometimes make mistakes in logic.)

But if the universe were only a chance random accident, then why should logical reasoning be possible? If my brain is merely the product of mutations (guided only by natural selection), then why should I think that it can establish what is true? The secular, evolutionary worldview cannot account for the existence of logical reasoning. Likewise, only a biblical Godly world view



can really account for the existence of science—the study of the natural world. Science depends on the fact that the universe obeys orderly laws which do not arbitrarily change like our weather. But why should that be so? If the universe were just an accident, why should it obey logical, orderly laws—or any laws at all for that matter? And why

should these laws not be constantly changing, since so many other things change? The Scripture explains this. There are orderly laws because a logical Law-Giver upholds the universe in a logical and unchanging way. God does not change; so He upholds the universe in a consistent way. Only a biblical Godly worldview can account for the existence of science and technology. Now, does this mean that a non-Christian is incapable of reasoning logically or doing science? Not at all. But he is being inconsistent. The non-Christian must “borrow” biblical Godly principles in order to do science, or to think rationally. But this is inconsistent. The unbeliever must use biblical and Godly ideas in order to use science and reason, while he simultaneously denies that the Bible and God are true.

## A quote from CS Lewis

“Supposing there was no intelligence behind the universe, no creative mind. In that case, nobody designed my brain for the purpose of thinking. It is merely that when the atoms inside my skull happen, for physical or chemical reasons, to arrange themselves in a certain way, this gives me, as a by-product, the sensation I call thought. But, if so, how can I trust my own thinking to be true? It’s like upsetting a milk jug and hoping that the way it splashes itself will give you a map of London. But if I can’t trust my own thinking, of course I can’t trust the arguments leading to Atheism, and therefore have no reason to be an Atheist, or anything else. Unless I believe in God, I cannot believe in thought: so I can never use thought to disbelieve in God.”<sup>3</sup>

---

### From your letters...

*I am always dismayed at the ease with which the evolution supporters fail to see the faults in their case. The publications from ‘Daylight’ allow me to drop the odd pebble in their pool of unquestioning belief, even if the result is for them only to look puzzled. Congratulations on the website which will, no doubt, attract the attention of many who would otherwise be unaware of the Society.*

P.F.S., Surrey

*Please will you forward us with a copy of the CD or hard copy materials for our library which specialises on Comparative religion, theology and their interaction with modern science?*

A., Kerala, India

*Thank you for sending me Daylight [...] This issue of Daylight for April [2013] is the best yet, keep up the good work.*

P.H., Kentucky, USA

*I’m passionate about Special Creation ex nihilo. God bless you for all you do in this cause.*

A.C., Essex

*Thank you for the latest Daylight and for your good work. The beautiful picture on the front cover [No 46] is enough to make everyone believe in God.*

Rev J.D, Beds

*... I was going to put off re-subscription for the moment, however after receiving issue 46 I am again struck even as a layman not knowing any biology with the breadth and depth of you apostolate which I think is important and wish to support. Not liking the internet much I also like receiving the Journal...*

G.L., Surrey

---

<sup>3</sup> The Case for Christianity, C.S. Lewis, - Fount paperbacks , 1983, p.32

## The value and authenticity of medieval documents

James Lynch

There is much value and authenticity in medieval documents and books of antiquity written by professional religious scribes, many of whom were saints. However, I was questioned recently in a radio interview about sourcing the history for Saint Columcille (d. 7<sup>th</sup> Dec. 597 AD) from the contemporaneous and near contemporaneous records.<sup>1</sup> The sources in question were of the (Irish) historian bards who wrote eye witness accounts, many in poetic form.<sup>2</sup> The radio interviewer called into question the lack of modern scholarship methodology.

### A common objection to written history

Suspicion is frequently levelled at the great religious scribes who transcribed those lives of the saints, imputing a bias favouring the early Church and its adherents. All too often, we become immersed in an overly critical examination of the lives of former historians and scripture, subjecting them to negative higher criticism.<sup>3</sup>

---

1 Mark Patterson show, *BBC Foyle*, Derry, N. Ireland, afternoon of 5<sup>th</sup> June, 2013. [St Columcille is more commonly known outside Ireland as St. Columba. Ed.]

2 Philip Lynch, *The Historical Story of Ancient Ireland*, Minerva; London, 2000. Mediaeval professors and people, “in at least some cases, were very skilful and very experienced, as their lives were long and, as is usual, the Lord provided them with geniuses, and with some who had phenomenal memories (as we find today here and there).

*Great memories and long lives make an excellent setting for a flourishing and accurate historical narration, added to which the Gaels [Irish] had men and institutions for preserving historical narration and severe legal penalty for introducing error: Entrance to the Bardic Order was by competition, and the best obtained the honour, revenue and privilege that legally and religiously went with it. This made for a high standard of learning and scientific accuracy as regards fact, leaving no room for replacing fact with mental theories, inventions, and conjectures for possibles to replace narrated facts, nor for denying, nor for suppressing fact on the ground of impossibility, or of blaming previous historians for inventing what they narrated. The facts they narrate have happened, the people they mention existed and had names.”*

3 John Wynne, *A Catholic Assessment of Evolution Theory*, (Restoring Truth Ministries, USA; 2013), p. 94 on, The Darwinian & Modernist Corruption of Theology.



My riposte? As an historian with particular expertise of the ancient annals of Ireland and elsewhere, I found, without exception, that the earliest records are more reliable than modern books, especially when written and transcribed within the discipline of professional religious scribes with the *imprimatur* and *nihil obstat* of their scrutineers and monastic superiors. The original writings were by self or eyewitnesses and carry the badge of historical accuracy notwithstanding relations of miraculous events. The miracles of Jesus do not detract from the historical narrations or his great sermons and pronouncements for all time. Scripture is not under any obligation to the civil or ecclesiastic powers of the day, nor cultural norms. Scripture contains divine revelation's fulfilment, for all times to come. Indeed, are not the Gospels around two thousand years old at this juncture? That is six hundred years older than the records of Saint Columcille! So we can rule out negative higher criticism with its thesis, anti-thesis and synthesis approach to history.

### Revisionism undermines historical accounts

Revisionism is rampant in viewing the past once you detour from the original writings of key historians. Thus the Vulgate by the Great Doctor Saint Jerome stands as it was ring-fenced at the Council of Trent and should be used by Catholic scholars for “*teaching, preaching and disputing*”; it enjoys special privilege in Catholic magisterial and traditional practice.<sup>4</sup>



We learn that Jesus walked on the Sea of Galilee and we do not need to change this to the Lake of Galilee as a recent revised version of scripture has done! The world has been privileged by great prophets writing their histories down, to the glory of God, as well as many great non-biased historians; for example, Herodotus – the father of world history, Josephus –

---

4 Council of Trent, Second Decree, 1546, “*that the said old and vulgate edition, which, by the lengthened usage of so many years, has been approved of in the Church, be, in public lectures, disputations, sermons and expositions, held as authentic; and that no one is to dare, or presume to reject it under any pretext whatever.*”

the great unbiased Jewish historian, and Geoffrey Keating – the father of Irish history.<sup>5</sup>

### **Beware of pseudo-historians**

There have been many pseudo-historians and any casual perusal of their works can prove them as such, and therefore they are to be avoided. We need to regain our faith in all scripture as it is getting older each day. By the current reckoning, the earliest is diminished more each day as ‘fabulous’ and open to doubt. Archaeology is a science of finds and does not have the ability to relate history when “finds” are lost, destroyed or not yet found. Gaps in archaeology prove nothing!

### **Irish rich history**

There are voluminous Irish historical records, (many of which are manuscripts still in existence). Even to the casual observer, these manuscripts are astounding in their detail and cannot be dismissed by any serious unbiased scholar. They cohere in all respects and some minute differences should not be accentuated. The ‘Book of Kells’ may be older than some moderns admit, as they are basing their aging from the supposed times of the introduction of writing to Ireland, which is a false premise. Saint Patrick marvelled at the learning of the Gaels (Irish) when he came, and there is no mention of him introducing reading and writing to Ireland.<sup>6</sup> Instead, St. Patrick is known to have brought the light of Faith to the Irish.

By way of an example I can demonstrate how contemporary ingenious academics can behave. A priest told me there were Popes who married. I replied as an historian I never found one such. He ‘Googled’ and came up with twenty two. Surprised, I checked the list which had St. Peter on top as the first. In other words Popes who were married prior to becoming Pope.....a great difference indeed!

---

<sup>5</sup> Cicero called Herodotus (c. 484 BC to 425 BC), “*the father of history*” as well as Dionysius of Miletus, *Herodotus*, p.4. Aristotle refers to his writings also.

<sup>6</sup> Rev. Philip Lynch CSSP., *Saint Patrick After The Ancient Narrations*, Donegal Printing Company; Letterkenny, 2013.

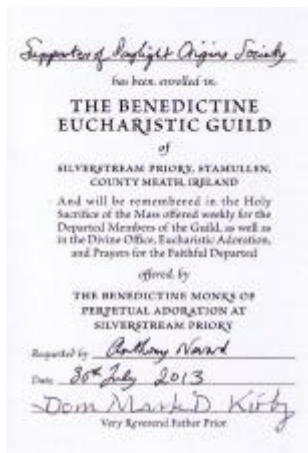
## To conclude the earlier mentioned radio interview



Back to the radio interview regarding St. Columcille's writings and works. Such authentic historical documents would fill a library on their own. I mention Columcille settling a dispute that arose between the professional (Irish) bardic poets and their respective kings. The kings felt they [the bardic poets] had become too powerful and satirical. A Convention

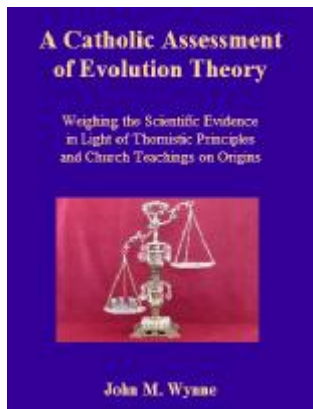
was therefore held at Drumceat in Derry, Northern Ireland. This convention was to exact greater discipline on the bardic poets' order. Columcille writings show that there was a level of autonomy in this bardic trade. The Bards may have perhaps been somewhat sympathetic to their sponsor kings, but they were still accurate for their historical witness, and of course rival kings' poets would not be as sympathetic – thus the need for the Convention in the sixth century! All in all, neither archaeology nor negative higher criticism could ever uncover the truth of history without unearthing some valuable manuscripts detailing a forgotten epoch.

Living and deceased supporters of Daylight will be remembered  
at Holy Mass by the Benedictines of Stamullen, Ireland



## A Catholic Assessment of Evolution Theory

Book review by Paul Spaine



Providence had it that I came across John Wynne's recently published book *A Catholic Assessment of Evolution Theory* initially via stumbling on his website.<sup>7</sup> I have since written a very general review on the book which was posted on the Daylight website.<sup>8</sup> To put some further flesh in print on how good and important this publication is was a welcome challenge. There is so much to say and there are so many segments, paragraphs, sections & chapters that really feed the body, mind, and soul.

### A great recipe from a good chef

With this in mind, the best analogy that could describe this book is akin to a chef on a chat show explaining the ingredients, as well as going through the motions of mixing & cooking. The constituent materials within *A Catholic Assessment of Evolution Theory* are a blend of complementary topics, which have varying tastes and nuances. John Wynne has the ability to link in the various issues by going back into history, as well as understanding the brewing philosophies of bygone eras. Not only does the author explain the ingredients and mix it well, he also gives a baking effect in action. So you're reading, learning, understanding, and suddenly you see the yeast of wisdom rising in a cognitive formation process.

The main components of *A Catholic Assessment of Evolution Theory* are history, philosophy, theology, and science. A great focus revolves around philosophy, which is simply explained and easy to comprehend. The book is very comprehensive, written with the layman in mind who is willing to delve into some elementary technical learning. For the academically gifted, the publication offers interesting insights which have yet to be given their due

<sup>7</sup> [www.restoringtruthministries.org](http://www.restoringtruthministries.org)

<sup>8</sup> <http://daylightorigins.com/blog/?p=985> *A Catholic Assessment of Evolution Theory* – An origins science enhancer posted on June 9<sup>th</sup> 2013

consideration. Those familiar with Thomas Huxley may be surprised to learn in this book how especially hostile he was toward Catholicism. Huxley is quoted:

“One of [evolution’s] greatest merits in my eyes, is the fact that it occupies a position of complete and irreconcilable antagonism to that vigorous and consistent enemy of the highest intellectual, moral, and social life of mankind – the Catholic Church”.<sup>9</sup>

The conglomeration of subjects is a synopsis from a mountainous undertaking on an earlier publication called *Repairing the Breach*. The author of *A Catholic Assessment of Evolution Theory* guides the reader up the steep hills of restorative education from his careful reconnaissance of past historical errors. Upon climbing the hill, the valley below becomes clearer, and the way forward finds a sure direction.

### **The essence of the book**

To lay this publication bare, the reader is brought up to speed on matters pertaining to the Catholic Faith, and why the Church and society have fallen into such decay. The book is balanced in that it does not firmly place evolution at the root of all the Church’s woes. Instead it lists off the development of errors that led to bigger and more ingrained heresies accumulated over the passage of time. Evolution does of course play a prominent role in what John Wynne describes as the synthesis of all heresies: Modernism.<sup>10</sup> *A Catholic Assessment of Evolution Theory* is as much about the context as it is about the main subjects of Catholicism and Evolution. This comprehensive publication is a worthy purchase for any Catholic looking to grapple with the question of evolution in the most thorough way. Insights into influential figures will illuminate a pattern that may have evaded your attention until now. One such figure, a Catholic priest called Teilhard de Chardin, is spoken of with the warning from Cardinal Journet:

“If ...we accept Teilhard’s vision of the world, we know from the start – we have been duly warned – which notions of traditional Christianity...we must bid farewell: ‘Creation, Spirit, Evil, God (and, more particularly, original Sin, Cross, Resurrection, Parousia, Charity...’”<sup>11</sup>

---

<sup>9</sup> *A Catholic Assessment of Evolution Theory*, John Wynne (USA: Restoring Truth Ministries; 2013) p. 60

<sup>10</sup> The phrase – “the synthesis of all heresies” – comes towards the end of the Encyclical by Pope St Pius X entitled: *Pascendi Dominici Gregis*. Ed.

<sup>11</sup> Wynne, *ibid*, p. 109

Once you read this book, you are well positioned to understand the problems within the Catholic Church and society today. You will comprehend the need for an effective strategy to circumvent the erosion of faith in your own life and others.

## Strategic importance

After reading *A Catholic Assessment of Evolution Theory*, the concept of developing a strategy left an impression on me leading to a lot of reflection. It is heartening to know that Daylight Origins Society have something to offer strategy-wise. With our social media outlets, we have enabled more people around the globe become aware of the need to question the certainty of evolution. This is just one of many strategies, and the Kolbe Center in the U.S. offer a more prominent one, by giving seminars on Special Creation



‘by fiat’. To illustrate the level of strategic ‘channelling’ the enemies of the Church have already raised against Catholics, humanist John Dunphy states:

“teachers must embody the same selfless dedication as the most rabid fundamentalist preachers, for they will be ministers of another sort, utilizing a classroom instead of a pulpit to convey humanist values in whatever subject they teach, regardless of the educational level”<sup>12</sup>

Together we Catholics can rebuild the Church and circumvent the erosion by networking and co-operating together for the common cause of our Christian faith. *A Catholic Assessment of Evolution Theory* gives us the lay of the land, and some tools to help us along the way.

## Scientific discourses

As the reader delves further into John Wynne’s publication, the subject of science and evolution become more prominent. The layman may find this

---

<sup>12</sup> *ibid.* p. 66

section more daunting. Even still, the material is not beyond the average reader's grasp. To allay our fears, a quote from physicist Lee Spetner states:

"Dawkins' error is one that evolutionists often make. Many of them have fallen into that trap. They think the earth's age is long enough for anything to have happened... One should not just stand gaping at the long time available for trials, ignore the small probability, and conclude that anything can happen in such a long time. One has to calculate."<sup>13</sup>

## How do I get my copy?

You can pick up your copy of *A Catholic Assessment of Evolution Theory* from the Kolbe Center website.<sup>14</sup> This excellent publication costs just \$17 US and is well worth the purchase. Remember, this book will feed your body, mind and soul. It is solid food, protein rich and filled with vitamins. Get your copy today, and give your Catholic faith the healthy injection it needs to survive the minefield of humanist attacks being mounted in the present age. Let us all restore our Catholic Church together, and Praise God for sending us this much needed battle armour: *A Catholic Assessment of Evolution Theory*.

---

## Note from the Editor of *Daylight*

Firstly a warning to the reader that, on checking the reference pages cited above in my older copy, I found slight discrepancies in the pagination. This is accounted for by the statement in the opening pages that informs us that: *The Catholic Assessment is a living document to be updated as new scientific evidence unfolds or as otherwise appropriate.*

The work includes input from Hugh Owen of the Kolbe Center. The website [www.RestoringTruthMinistries.org](http://www.RestoringTruthMinistries.org) offers the latest '3<sup>rd</sup> printing' of the book.

For those who have read Cardinal Ruffini's book *The Theory of Evolution Judged by Reason and Faith* (1959) and *Creation Rediscovered* by Gerard Keane (1999), this latest up-to-date work agrees with their position but is more extensive, running to over 500 pages, including 880 documented references. Hopefully an Index will be included in the future. Highly recommended! AN.

---

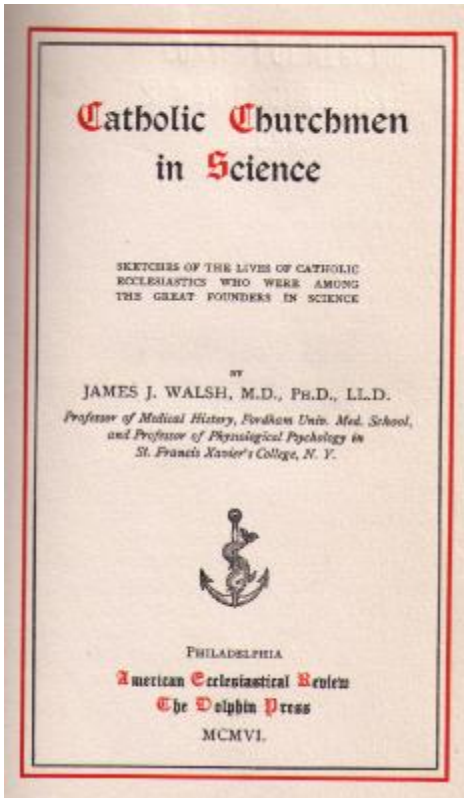
<sup>13</sup> *ibid.* p. 424

<sup>14</sup> <http://www.kolbecenter.org/store/> under their book section

*In this issue we are reprinting the Preface, Contents and first chapter of this interesting collection of articles on Catholic scientists, previously published in 1906. They provide many useful facts and arguments that can help us answer common slurs we still hear today. We intend to serialise the other chapters in later issues.*

*Ed.*

\*\*\*\*\*



## PREFACE

The following sketches of the lives of clergymen who were great scientists have appeared at various times during the past five years in Catholic magazines. They were written because the materials for them had gradually accumulated during the preparation of various courses of lectures, and it seemed advisable to put them in order in such a way that they might be helpful to others working along similar lines. They all range themselves naturally around the central idea that the submission of the human reason to Christian belief, and of the mind and heart to the authority of the church, is quite compatible with original thinking of the highest order, and with that absolute freedom

of investigation into physical science, which has only too often been said to be quite impossible to churchmen. For this reason friends have suggested that they should be published together in a form in which they would be more easy of consultation than when scattered in different periodicals. It was urged, too, that they would thus also be more effective for the cause which they uphold. This friendly suggestion has been yielded to, whether justifiably or not the reader must decide for himself. There is so great a flood of books, good, bad, and



indifferent, ascribing their existence to the advice of well-meaning friends, that we poor authors are evidently not in a position to judge for ourselves of the merit of our works or of the possible interest they may arouse.

I have to thank the editors of the “American Catholic Quarterly Review”, of the “Ave Maria”, and of “The Ecclesiastical Review” and “The Dolphin,” for their kind permission to republish the articles which appeared originally in their pages. All of them, though substantially remaining the same, have been revised, modified in a number of particulars, and added to very considerably in most cases.

CONTENTS

	PAGE
Preface .....	ix
I. The Supposed Opposition Of Science and Religion .....	3
II. Copernicus and His Times .....	15
III. Basil Valentine : Founder of Modern Chemistry .....	45
IV. Linacre : Scholar, Physician, Priest .....	79
V. Father Kircher, S.J. : Scientist, Orientalist, and Collector .....	111
VI. Bishop Stensen : Anatomist and Father Of Geology .....	137
VII Abbé Haüy : Father of Crystallography ..	169
VIII Abbot Mendel : A New Outlook in Heredity	195

## 1.

**THE SUPPOSED OPPOSITION OF SCIENCE  
AND RELIGION.**

It used to be very common to hear it said and to read that there was serious opposition between science and religion. This persuasion has been minimized to a great degree in recent years, and yet sufficient of it remains to make a great many people think that, if there is not entire incompatibility between science and religion, there is at least such a diversity of purposes and aims in these two great realms of human thought that those who cultivate one field are not able to appreciate the labors of those who occupy themselves in the other. Indeed, it is usually accepted as a truth that to follow science with assiduity is practically sure to lead to unorthodoxy in religion. This is supposed to be especially true if the acquisition of scientific knowledge is pursued along lines that involve original research and new investigation. Somehow, it is thought that anyone who has a mind free enough from the influence of prejudice and tradition to become an original thinker or investigator, is inevitably prone to abandon the old orthodox lines of thought in respect to religion.

Like a good many other convictions and persuasions that exist more or less as common places in the subconscious intellects of a great many people, this is not true. Our American humorist said that it is not so much the ignorance of mankind that makes him ridiculous as the knowing so many things “that ain’t so.” The supposed opposition between science and religion is precisely an apposite type of one of the things “that ain’t so.” It is so firmly fixed as a rule, however, that many people have accepted it without being quite conscious of the fact that it exists as one of the elements influencing many of their judgments—a very important factor in their apperception.

Now, it so happens that a number of prominent original investigators in modern science were not only thoroughly orthodox in their religious beliefs, but were even faithful clergymen and guiding spirits for others in the path of Christianity. The names of those who are included in the present volume is the best proof of this. The series of sketches was written at various times, and yet

there was a central thought guiding the selection of the various scientific workers. Most of them lived at about the time when, according to an unfortunate tradition that has been very generally accepted, the Church dominated human thinking so tyrannously as practically to preclude all notion of original investigation in any line of thought, but especially in matters relating to physical science. Most of the men whose lives are sketched lived during the fifteenth, sixteenth and first half of the seventeenth centuries. All of them were Catholic clergymen in good standing, and none of them suffered anything like persecution for his opinion; all remained faithful adherents of the Church through long lives.

It is hoped that this volume, without being in any sense controversial, may tend to throw light on many points that have been the subject of controversy; and by showing how absolutely free these great clergymen scientists were to pursue their investigations in science, it may serve to demonstrate how utterly unfounded is the prejudice that would declare that the ecclesiastical authorities of these particular centuries were united in their opposition to scientific advance.

There is no doubt that at times men have been the subject of persecution because of scientific opinions. In all of these cases, without exception, however—and this is particularly true of such men as Galileo, Giordano Bruno, and Michael Servetus—a little investigation of the personal character of the individuals involved in these persecutions will show the victims to have been of that especially irritating class of individuals who so constantly awaken opposition to whatever opinions they may hold by upholding them over-strenuously and inopportunistically. They were the kind of men who could say nothing without, to some extent at least, arousing the resentment of those around them who still clung to older ideas. We all know this class of individual very well. In these gentler modern times we may even bewail the fact that there is no such expeditious method of disposing of him as in the olden time. This is not a defence of what was done in their regard, but is a word of explanation that shows how human were the motives at work and how unecclesiastical the procedures, even though church institutions, Protestant and Catholic alike, were used by the offended parties to rid them of obnoxious argumentators.

In this matter it must not be forgotten that persecution has been the very common associate of noteworthy advances in science, quite apart from any question of the relations between science and religion. There has scarcely been a single important advance in the history of applied science especially, that has not brought down upon the devoted head of the discoverer, for a time at least, the ill-will of his own generation. Take the case of medicine, for instance. Vesalius was persecuted, but not by the ecclesiastical authorities. The bitter opposition to him and to his work came from his colleagues in medicine, who thought that he was departing from the teaching of Galen, and considered that a cardinal medical heresy not to be forgiven. Harvey, the famous discoverer of the circulation of the blood, lost much of his lucrative medical practice after the publication of his discovery, because his medical contemporaries thought the notion of the heart pumping blood through the arteries to be so foolish that they refused to admit that it could come from a man of common sense, much less from a scientific physician. Nor need it be thought that this spirit of opposition to novelty existed only in the sixteenth and seventeenth centuries. Almost in our own time Semmelweis, who first taught the necessity for extreme cleanliness in obstetrical work, met with so much opposition in the introduction of the precautions he considered necessary that he was finally driven insane. His methods reduced the mortality in the great lying-in hospitals of Europe from nearly ten per cent for such cases down to less than one per cent, thus saving many thousands of lives every year.

Despite this very natural tendency to decry the value of new discoveries in science and the opposition they aroused, it will be found that the lives of these clergymen scientists show us that they met with much more sympathy in their work than was usually accorded to original investigators in science in other paths in life. This is so different from the ordinary impression in the matter that it seems worthwhile calling it to particular attention. While we have selected lives of certain of the great leaders in science, we would not wish it to be understood that these were the only ones among the clergymen of the last four centuries who deserve an honorable place high up in the roll of successful scientific investigators. Only those are taken who illustrate activity in sciences that are supposed to have been especially forbidden to clergymen. It has been said over and over again, for instance, that there was distinct ecclesiastical

opposition to the study of chemistry. Indeed, many writers have not hesitated to say that there was a bull, or at least a decree, issued by one or more of the popes forbidding the study of chemistry. This is not only not true, but the very pope who is said to have issued the decree, John XXII, was himself an ardent student of the medical sciences. We still possess several books from him on these subjects, and his decree was meant only to suppress pseudo-science, which, as always, was exploiting the people for its own ends. The fact that a century later the foundation of modern chemical pharmacology was laid by a Benedictine monk, Basil Valentine, shows how unfounded is the idea that the papal decree actually hampered in any way the development of chemical investigation or the advance of chemical science.

Owing to the Galileo controversy, astronomy is ordinarily supposed to have been another of the sciences to which it was extremely indiscreet at least, not to say dangerous, for a clergyman to devote himself. The great founder of modern astronomy, however, Copernicus, was not only a clergyman, but one indeed so faithful and ardent that it is said to have been owing to his efforts that the diocese in which he lived did not go over to Lutheranism during his lifetime, as did most of the other dioceses in that part of Germany. The fact that Copernicus's book was involved in the Galileo trial has rendered his position further misunderstood, but the matter is fully cleared up in the subsequent sketch of his life. As a matter of fact, it is in astronomy particularly that clergymen have always been in the forefront of advance; and it must not be forgotten that it was the Catholic Church that secured the scientific data necessary for the correction of the Julian Calendar, and that it was a pope who proclaimed the advisability of the correction to the world. Down to our own day there have always been very prominent clergymen astronomers. One of the best known names in the history of the astronomy of the nineteenth century is that of Father Piazzzi, to whom we owe the discovery of the first of the asteroids. Other well known names, such as Father Secchi, who was the head of the papal observatory at Rome, and Father Perry, the English Jesuit, might well be mentioned. The papal observatory at Rome has for centuries been doing some of the best work in astronomy accomplished anywhere, although it has always been limited in its means, has had inadequate resources to draw on, and

has succeeded in accomplishing what it has done only because of the generous devotion of those attached to it.

To go back to the Galileo controversy for a moment, there seems no better answer to the assertion that his trial shows clearly the opposition between religion, or at least ecclesiastical authorities, and science, than to recall, as we have done, in writing the accompanying sketch of the life of Father Kircher, S.J., that just after the trial Roman ecclesiastics very generally were ready to encourage liberally a man who devoted himself to all forms of physical science, who was an original thinker in many of them, who was a great teacher, whose writings did more to disseminate knowledge of advances in science than those of any man of his time, and whose idea of the collection of scientific curiosities into a great museum at Rome (which still bears his name) was one of the fertile germinal suggestions in which modern science was to find seeds for future growth.

It is often asserted that geology was one of the sciences that was distinctly opposed by churchmen; yet we shall see that the father of modern geology, one of the greatest anatomists of his time, was not only a convert to Catholicity, but became a clergyman about the time he was writing the little book that laid the foundation of modern geology. We shall see, too, that, far from religion and science clashing in him, he afterwards was made a bishop, in the hope that he should be able to go back to his native land and induce others to become members of that Church wherein he had found peace and happiness.

In the modern times biology has been supposed to be the special subject of opposition, or at least fear, on the part of ecclesiastical authorities. It is for this reason that the life of Abbot Mendel has been introduced. While working in his monastery garden in the little town of Brunn in Moravia, this Augustinian monk discovered certain precious laws of heredity that are considered by progressive twentieth century scientists to be the most important contributions to the difficult problems relating to inheritance in biology that have been made.

These constitute the reasons for this little book on Catholic clergymen scientists. It is published, not with any ulterior motives, but simply to impress certain details of truth in the history of science that have been neglected in

recent years and, by presenting sympathetic lives of great clergymen scientists, to show that not only is there no essential opposition between science and religion, but on the contrary that the quiet peace of the cloister and of a religious life have often contributed not a little to that precious placidity of mind which seems to be so necessary for the discovery of great, new scientific truths.

---

**Father Armand David** ('Père David)  
Missionary priest and zoologist 1826 – 1900

Born in the Basque region of France, he entered the Congregation of the Mission (or Lazarists) in 1848. Ordained in 1862, he was soon sent to Peking, and began a collection of material for a museum of natural history, mainly zoological, but in which botany, geology and palaeontology were also well represented. Important specimens from his collection were sent to Paris and aroused great interest. The Jardin des Plantes in Paris commissioned him to undertake scientific journeys through China to make further collections. His comprehensive collections of hitherto unknown animals and plants gained universal recognition for their value in the advance of systematic zoology and animal geography.

At the International Scientific Congress of Catholics at Paris in April 1888, he summed up that he had found in China altogether 200 species of wild animals, of which 63 were hitherto unknown to zoologists and 807 species of birds, 65 of which had not been described before. In addition, a large collection of reptiles, batrachians (frogs & toads), and fishes was made; also many hitherto unknown moths and insects were brought to the museum of the Jardin des Plantes. Novel botanical specimens included dozens of species of rhododendrons, primulae and gentians. Perhaps the most notable of new discoveries made by David was a type of black and white bear we now call the Giant Panda (*Ursus melanoleucus*). Another mammal he found received the scientific name of *Elaphurus davidianus*. Of this animal the Chinese say that it has the horns of a stag, the neck of a camel, the hooves of a cow, and the tail of an ass. David succeeded in securing a specimen (when only a few were preserved in captivity) and sent it to Europe. Now known as Père David's Deer, a herd was later established at Woburn. Perhaps the most familiar creature to us which David found in Mongolia in 1866 is the gerbil, now a common pet. Ed.

References: *Catholic Encyclopaedia*; Article by C. Howse, *Catholic Herald* 09.08.13, p. 9.

## A Day in London

Francis McLoughlin

Anytime one gets a chance to go London, it is a good time. So we jumped at the opportunity when we heard that *Human Life International* were holding a conference there, and better again, Hugh Owen was going to be speaking too!

From all the conferences I have attended, I must say that the *HLI* events are up at the top. Truly orthodox teaching, in every aspect of the Roman Catholic Faith, is given. It is a joy to be there, particularly when *Daylight Origins Society* was given permission to have a table at it. Some of the speakers who gave talks were Fr. Stephen Langridge, Fr. Linus Clovis, and Michael Voris, who gave an outstanding presentation on ‘Fighting for the Faith’, which left everybody in no doubt about how to be a soldier for Christ. Finally, to round off a great day, Hugh Owen spoke on ‘A New Evangelisation for the Public Square’.

Hugh presented a blue-print for the New Evangelisation which uses 21<sup>st</sup> natural science to give people a true understanding of where they came from and where they can go. One of the main foundation stones of this Evangelisation is the belief, from our Catholic Faith, which tells us that Genesis is a ‘Sacred History’ and that we all descend from one man: Adam. Because of Adam’s sin, we are



**Hugh Owen** speaking on  
“A New Evangelization for the Public Square”

The convert son of a former Secretary General of IPPF, Hugh serves as Director of the Kolbe Center for the Study of Creation. Drawing on his experience as a director of religious education, author of catechetical materials, parish director of prison ministry and organizer of evangelization projects, Hugh will present a blueprint for a new evangelization that uses 21<sup>st</sup> century natural science to speak powerfully to the hearts & minds of contemporary men & women.

all stained with Original Sin, thus heaven is closed off to us; that is why we need a Saviour. Through Hugh’s presentation, he showed us how to protect this Faith from the evils of evolution by going to science.

One piece of scientific evidence, which I had never heard before, was the ‘vernix caseosa’. This is a cheese-like substance which covers the skin of newly born babies. It protects the child in the womb, and stays on the child by the tiny hairs on the baby’s skin. It is beautiful example of Intelligent Design, showing the order, beauty and awesome Wisdom of our Creator. Hugh went on to say, that facts like this help to open a person to God and thus to conversion.





As well as giving the attendees ample information about the facts of creation, he gave enormous praise to *Daylight*, and invited the people present to attend the Daylight's table, where they could receive more information about this subject. As a result, Anthony and Paul received lots of extra people and questions too! The DVDs of the Daylight/Kolbe Centre talks were very popular, as well as signing up a number of extra names for the mailing list.

Overall, it was a wonderful day. It gave me great hope for England, Mary's dowry. The HLI gave solid teaching and inspired people to protect the Faith and the unborn. Days like these can only bring blessings down on a city and a country. Please God, some day, the true teachings of creation will be upheld and the evils of abortion destroyed.

St Paul (Patron Saint of London), pray for us.

**FAMILY LIFE INTERNATIONAL** DEFENDING FAITH, LIFE & FAMILY  
 info@flionline.org (0208) 857 0950



**Catholic**  
**Evangelisation in a Secular World**  
**Saturday 4<sup>th</sup> May 2013**  
**ST GEORGE'S CATHEDRAL HALL**  
 WESTMINSTER BRIDGE ROAD LONDON, SE1 7HY  
 10am - 6pm

**Five Outstanding Presentations for the Year of Faith**  
 Fighting For The Faith Michael Voris  
 The Family as the Domestic Church Fr. Linus F. Clovis  
 Evangelisation and the Year of Faith Fr. Stephen Langridge  
 A New Evangelization for the Public Square Hugh Owen  
 A Catholic Approach to Infertility Treatment Dr Anne Carus

You are invited to attend Mass in the Cathedral at 12:30pm  
 and then to listen to, learn from and share in the talks with the knowledge that  
**"THE TRUTH WILL SET YOU FREE"**  
John 8:32



Then He said to His disciples, "The harvest is plentiful, but the laborers are few; therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest." Luke 9:12

For details of CD recordings of the 2013 Conference, please email

**Greg Clovis**  
[greg@flionline.org](mailto:greg@flionline.org)

Check out the websites for news of Hugh Owen's visits to Europe in November 2013.

[www.kolbecenter.org](http://www.kolbecenter.org)

[www.daylightorigins.com](http://www.daylightorigins.com)

## The Daylight Origins Society summer tour in Ireland

Paul Spaine

It has been an exceptional trip to Ireland's North West spanning five nights in the middle of an Irish summer. There was certainly a rich variety of opportunities to promote our work with a business-like tour. Over the course of five full days, we traversed the now modern Irish road network, with 'whistle stops' here and there. We had about seven business engagement opportunities that went very well, and we also had six social engagements with Daylight supporters in Ireland. Some of these engagements proved very providential.

### The Spiritual aspects of the Daylight Origins tour

The spiritual aspect was not planned, but St. Columcille seemed ever present on our travels. We skirted towns like Swords, and Kells in Leinster, while visiting Raphoe and Derry in Ulster. These are all places associated with St. Columcille, and of course Donegal in the North West is the land converted by this great Saint. There was a marvellous God-incidence with St. Columba's College in St. Albans, <sup>1</sup> as there are great and long associations with the four



named towns with the school Houses. The other notable spiritual aspect to the Daylight Origins Ireland Tour was a visit to St. Peter's Church in Drogheda, with the head of St. Oliver Plunkett enshrined for his martyrdom. It was here we decided to invoke St. Oliver as the patron saint for Daylight in Ireland. There was also an occasion for a Latin 'Extraordinary Rite' Mass along our trip, and we also had an unscheduled Mass given in St. Johnston's (almost a private Mass). There was a surprise 'Mass Rock' <sup>2</sup> celebration in Ards (a popular Capuchin monastery in Donegal) and we prayed some rosaries for protection along the Irish tour.

---

<sup>1</sup> Where our Daylight Editor has taught since 1971 (Columba being English for Columcille).

<sup>2</sup> Not to be confused with a 'Rock Mass'! A Mass rock (*Carraig an Aifrinn* in Irish) was a rock used as an altar for Mass in penal times in mid-17th century Ireland.

## Religious orders in plenitude

In total, we met five priests, one deacon, and six seminarians from seven different religious orders, namely the Legionaries of Christ, the Benedictines, the Columban Fathers, the Society of Our Lady, the secular order, the Dominicans and the Rosminian Fathers. The trip started with an engagement in Dublin, and then onto another in Meath. Both occasions offered us a chance to give our own testimony, and overall we experienced a sense of receptivity. We felt the second engagement held more curiosity, and the three recipients seemed to know the origins topic well. This encouraged us greatly, even allowing for some apprehensions encountered. The third day, when in Donegal, we had a visit to a priest in St. Johnston for a ten minute chat. Our next engagement was in Ards, and we really sensed a positive reception there.



Anthony and James at the Beltony stone circle near Raphoe (article to follow in later issue).

Evolution is a topic that is known by orthodox Catholics to have some serious ‘emotional baggage’, but we felt we had much common ground. Day 4 brought on a trip to Derry and yonder with a lunch appointment. We were very well treated by the priest who threw caution to the wind as we gave our testimony and mission. Despite some apparent guardedness, he was very pleasant and did take our points seriously into consideration.

On Day 5 we called in to meet a couple of seminarians in Dublin and took the opportunity to witness there. Their response was very academic in comparison to the other engagements, but again we were made welcome and our case was heard with respect. We are most grateful to James Lynch for his hospitality and guided tours of Donegal.

## An American Catholic College programme in Donegal

Ards was a great blessing for the Daylight Origins team, as we gave testimony along with our mission to some professors of an American Catholic college on a summer programme in Ireland. We were thrilled to have been given quality casual time with the college president, a college professor, as well as the college chaplain. It was the most providential blessing along our Daylight Origins Ireland tour, as just after we arrived we discovered the group was gathering to walk to the Mass Rock and we were invited to join them. This put us into their company for over three hours!

## The Daylight seminar

We gave a seminar in Mohill, Co. Longford to a small gathering of ten local laity. These people were already familiar with Hugh Owen's talks, and so they were very much up to speed on the importance of questioning the certainty of evolution. Francis McLoughlin arranged for the Mohill venue, and brought projection equipment for the seminar. He has been a great source of active support for Daylight in Ireland. He opened the seminar with a prayer at 20:15, followed by a short introduction by Paul Spaine, and then onto the main speaker Anthony Nevard. We introduced a section from the DVD *Unlocking the Mystery of Life* [from [www.illustramedia.com](http://www.illustramedia.com)] on the flagellum motor which points of course to an intelligent designer. After some questions and discussion in the group, this was followed by part of *Life Story 2 – The Reason for the Journey* [from [www.amazon.com](http://www.amazon.com)]. This seminar was very well received, and after the talk, videos and the 'Q&As', there followed hours of discussion over tea until nearly midnight! The Irish love the 'craic' [a popular term for swapping news, a good gossip, or just fun].

## Other memories of the Daylight tour



This tour had a packed schedule, with not much time for visiting places of interest along the way. However, a visit to the impressive Dublin Botanical Gardens threw up a surprise, as we stumbled on a new double helix monument to bolster Darwin's pet theory, commemorating 60 years after Watson & Crick's discovery. A morning in Derry, after taking in awesome

views over the Foyle and Swilly estuaries, provided us with sobering reminders of the historical divisions between Catholic and Protestant regions. In Cavan, we witnessed to a young American lay missionary who is doing great work for the Lord. We hope to meet this lay missionary again in November when Hugh Owen comes to Ireland.

To complete our summary, this was a rewarding summer tour in Ireland and one we trust will reap good results. We would like to thank our Irish supporters who met us along the Daylight tour and offer prayers for those whom we met, both old friends and new.

## Website Updates

Paul Spaine

[If you are not 'into' social media, you may find this report somewhat unfamiliar territory! However, it is worth noting how skilful and responsible use of the Internet can be a very valuable and cost-effective means for promoting the cause. We much appreciate the time and enthusiasm which Paul has put into the website work, which owes everything to him. It is surely the way forward. Ed.]



The trends for the Daylight Origins website are positive and progressive. We've already surpassed our unique visitor tally from last year, with over 5,200 individuals and growing (dated up to 24th June 2013). Our social media outlets have really churned out some notable success. Our Facebook corporate page has garnered 257 likes and our Daylight Facebook 'Friends' page has won over 71 friends, 2 of whom are priests (late June tallies). Daylight Facebook friends is a good promotional agent, as helping to build acquaintances with shared interests. This in turn prompts an automatic suggestion by Facebook to other users to consider requesting a friendship with us. This means, in effect, free advertising for Daylight!

Our recently installed Google+ account has been +'d 32 times (late June tally) which is a good start, and with some notable approved Catholic religious institutions adding Daylight to their circles. Twitter is our champion, as Daylight now has over 487 tweet followers, many of whom are clergy, (including one bishop). However, Facebook are hot on its heels with the development of a new Daylight friend & fan who is now proclaiming the message of Special Creation in Zimbabwe. Facebook have also put our society in touch with a university student in the UK. As a result, Hugh Owen of the Kolbe Center is to consider giving a talk at a prestigious college in Scotland this year.

The Paypal account has been bringing in some money with automatic subscriptions coming through, as well as some purchases of our DVD production of Hugh Owen and Thomas Seiler, who gave talks in Dublin, Ireland last November. Our Gloria.tv web channel has received many thousands of hits, and this too has raised our profile. We've made a short clip

video of the Kolbe seminar given by Hugh and Thomas to promote sales, which has had some success via our Paypal account.

We've recently tested a tailored FB campaign to gain new loyalty 'likes'. The audience were American Catholic, and the advert used read "*Like us if you question the certainty of Evolution and believe in Special Creation via God's Fiat*". The campaign went well, at 40 pence a like. We have also achieved 50/50 gender balance in FB overall likes, which is a big change from last year. Would you consider donating for a British Catholic FB campaign to help continue our progressive trends? £10 sterling would go a long way...



***Origins science seminars are being held in the UK & Ireland by the Kolbe Center***

***Special Creation by Fiat***

***Following on the success of last November's seminars on the official Roman Catholic position on Special Creation of Adam & Eve, Daylight Origins Society in Ireland are hosting another series of seminars. Hugh Owen arrives in Ireland in early November in 2013 after a few weeks tour in the UK.***

***For more details log on to [www.daylightorigins.com](http://www.daylightorigins.com) nearer the time.***



***Hugh Owen:***  
*Director of the Kolbe Center for the Study of Creation USA.  
 Be it resolved that special creation (the creation by God of all of the different kinds of creatures by fiat) is a more fruitful framework for the advancement of the natural sciences than theistic evolution.*



***Thomas Seiler (Scientist):***  
*Diploma of Physics from the University of Freiburg  
 PhD in Physics from the Technical University of Munich  
 Profession:  
 Development engineer at Robert Bosch Corporation since 2004*



# St Oliver Plunkett

1625 - 1681

Archbishop of Armagh

Primate of All Ireland



He was hanged, drawn and quartered at Tyburn on 1 July 1681, the last Roman Catholic martyr to die in England.

He was beatified in 1920 and canonised in 1975, the first new Irish saint for almost seven hundred years.

*We have adopted St Oliver as our Patron  
for the support of the Daylight mission to the  
hierarchy, clergy, religious and layfolk of Ireland.  
This was enacted at his Shrine in St Peter's Church,  
Drogheda, on Tuesday July 30<sup>th</sup> 2013*

*Glorious Martyr, St. Oliver, who willingly gave  
your life for the Faith*

*Pray for us and for Ireland. Amen.*

## Convergent Evolution?

Similarity does not prove common ancestry

The Giant (or Great) Panda and the Red Panda both inhabit forests in China and eat bamboo leaves, for which they share a specialised adaptation — the “thumb”. The molar teeth of the Red Panda resemble those of others in the racoon family (Procyonidae) - two molars on each side, in upper and lower jaws—but the Giant Panda has three in the lower jaws, as in bears.



The Red Panda - described by Cuvier as, “This beautiful species, one of the handsomest of known quadrupeds...”

Photo © salparadis — Fotolia.com

When this question was studied in the mid 1960s, it was decided that the Giant Panda should be re-classified in the bear family (Ursidae). Linnaeus laid down the principles of taxonomy, in which we refer to similarities of structure as **homology**, but similarities of function as **analogy**. For example, bats, birds and winged insects are not grouped together as ‘animals that fly’ (analogous function) but with others having similar (homologous) structures. Evolutionists assume that homology implies common ancestry. The difficulty, as with pandas, can be—which similarities count for more? Did the “thumb” evolve separately in two different ancestors (so-called ‘convergent evolution’)? The Giant Panda is classed as a carnivore, but 99% of its diet is bamboo! It has been considered as a ‘living fossil’ that has not evolved meat-eating adaptations. While genetic research can help identify similarities between living species, the suppositions of deep evolutionary pre-history are largely unproven speculations.

£2.50